A statement of the rights of the rulers over the nation with evidence from the Qur'an and Sunnah, and a statement of the consequences of failing to do so.

Abdulaziz
bin Abdullah bin Baz

A statement of the rights of the rulers over the nation with evidence from the Qur’an and Sunnah, and a statement of the consequences of failing to do so.

بيان حقوق ولاة الأمور على الأمة بالأدلة من الكتاب والسنة وبيان ما يترتب على الإخلال بذلك

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Translator introduction

All praise is due to Allah; we praise Him and seek His forgiveness.

We seek refuge in Allah from the evils of our souls and the wickedness of our deeds.

He, whom Allah guides, none can misguide him, and he whom He misguides, none can guide him.

I bear witness there is no deity worthy of worship in truth except Allah, alone, without partner.

His is the dominion and His is the praise.

He gives life and causes death, and He is over all things competent. Now then:

I have translated the book before you, entitled (**A statement of the rights of the rulers over the nation with evidence from the Qur'an and Sunnah, and a statement of the consequences of failing to do so**) by (**Abdulaziz bin Abdullah bin Baz**) because of the many benefits and advantages it contains for the Muslim.

This translation is my own effort. If I do well, it is from Allah and His guidance to me, and if I make a mistake, it is from myself and from Satan.

I ask Allah to make this work of mine purely for Him and to spread the word of truth throughout the entire earth and to teach Muslims who do not speak Arabic their religion that Allah has chosen for them.

The one in need of his Lord's forgiveness: **Omar bin Ahmed Tohamy**.

Praise be to Allah, Lord of the Worlds, and the best outcome is for the righteous. May blessings and peace be upon His Prophet, Messenger, Friend, and Trustee of His Revelation, our Prophet, Imam, and Master Muhammad ibn Abdullah, and upon his family and companions, and those who follow his path and are guided by his guidance until the Day of Judgment. As for what follows:

There is no doubt that Allah Almighty has commanded obedience to those in authority, cooperation with them in righteousness and piety, and enjoining one another to truth and patience. He, the Almighty, says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنكُمْ ۖ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا﴾

“O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result.” [An-Nisa: 59]

This is the path, the path to happiness, and the path to guidance. It is obedience to Allah and His Messenger in all things. Obedience to those in authority in what is right is part of obedience to Allah and His Messenger. This is why He, the Almighty, says:

﴿أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنكُمْ﴾

“obey Allah and obey the Messenger and those in authority among you”

Obedience to the ones in authority is subordinate to obedience to Allah and His Messenger. Those in authority are princes and scholars. Obedience to them is obligatory in what is right. However, if they command disobedience to Allah, whether the one commanding is a prince, a king, or a scholar, as the Prophet (peace and blessings be upon him) said, **"Obedience is only in what is right."**[1]

And Allah says:

﴿وَلَا يَعْصِينَكَ فِي مَعْرُوفٍ﴾

“Nor will they disobey you in what is right” [Al-Mumtahana: 12] ,addressing the Prophet (peace and blessings be upon him).

And Allah says:

﴿فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَاسْمَعُوا وَأَطِيعُوا وَأَنفِقُوا خَيْرًا لِّأَنفُسِكُمْ﴾

[1] **Musnad Ahmad (1/82, 94, 124), Sahih al-Bukhari (8/106, 134, 135), Sahih Muslim No. 1840, Sunan Abi Dawud No. 2625, and Sunan al-Kubra of al-Nasa’i No. 8722, on the authority of Ali ibn Abi Talib, may Allah be pleased with him.**

“So fear Allah as much as you are able and listen and obey and spend [in the way of Allah]; it is better for your selves.” [At-Taghabun: 16]

Allah commands piety, obedience, and hearing, meaning: in what is right. Therefore, the texts explain one another and indicate one another.

It is the duty of all accountable persons to cooperate with whom in authorities in what is right, to obey what is right, and to guard their tongues from causes of corruption, evil, division, and dissolution.

That is why Allah Almighty says:

﴿فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ﴾

“And if you disagree over anything, refer it to Allah and the Messenger” [An-Nisa: 59]

, meaning: Refer the ruling in this matter to the Book of Allah and the Sunnah of His Messenger (peace and blessings be upon him) in following the truth, coming together in goodness, and warning against evil.

This is the path of the people of guidance, and this is the path of the believers.

As for those who seek to bury virtues, call for corruption and evil, and spread everything that is said that defames, whether right or wrong, this is the path of corruption, the path of discord, and the path of sedition.

As for the people of goodness and piety, they spread goodness, call for it, and advise one another regarding what contradicts it, until goodness is achieved and harmony, unity, and cooperation in righteousness and piety are achieved. For Allah Almighty says:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۚ﴾

“And cooperate in righteousness and piety, but do not cooperate in sin and aggression.” [Al-Maidah: 2]

,and He, the Most High, says:

﴿وَالْعَصْرِ إِنَّ الْإِنسَانَ لَفِي خُسْرٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ﴾

“By time, Indeed, mankind is in loss, Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience.” [Al-Asr 1-3]

It is well-known that Muslim rulers bring great goodness, guidance, and benefit, including the implementation of legal punishments, the support of truth, the assistance of the oppressed, the resolution of problems, the implementation of legal punishments, retaliation, ensuring security, and restraining the foolish and the oppressor... and other great benefits. No ruler is infallible; infallibility belongs to the Messengers, peace and blessings be upon them, in what they convey from Allah Almighty.

However, it is obligatory to cooperate with those in authority in goodness and to offer sincere advice regarding any evil or shortcomings that may occur. This is how the believers understood it, and this is how the Messenger, peace and blessings be upon him, commanded us to seek and obey those in authority and to advise them.

As the Messenger of Allah, peace and blessings be upon him, said: **"Indeed, Allah is pleased with you in three things and is displeased with you in three things: He is pleased with you: that you worship Him and do not associate anything with Him; that you hold fast to the rope of Allah all together and do not become divided; and that you give sincere advice to those in authority..."**[2] Hadith

The Prophet, peace and blessings be upon him, said: **"Religion is sincere advice, religion is sincere advice, religion is sincere advice." They asked: "O Messenger of Allah, for whom?" He said: "For Allah, His Book, His Messenger, the leaders of the Muslims, and their common folk."**[3]

The Prophet, peace and blessings be upon him, also said: **"If anyone has a governor whom he sees doing anything which is an act of disobedience to Allah, he must disapprove of the disobedience to Allah which he commits, but must never withdraw from obedience."**[4]

When he was asked about rulers who do not fulfill their duties, the Prophet, peace and blessings be upon him, said: **"Fulfill what is required of you and ask Allah for what is for you."**[5]

So what if the rulers are keen to establish truth, establish justice, support the oppressed, deter oppression, and strive to ensure security and protect the lives, religion, wealth, and honor of Muslims?!

It is necessary to cooperate with them in doing goodness and avoiding evil. It is necessary to strive to advise one another and encourage one another to do what is right so that evil

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[2] **Al-Muwatta' by Imam Malik, No. 1817, Musnad Ahmad (2/367), Sahih Muslim, No. 1715, from the hadith of Abu Hurayrah, may Allah be pleased with him.**

[3] **Musnad Ahmad (4/102,103) and Sahih Muslim No. 95 and Sunan Abi Dawud No. 4944 and Sunan al-Tirmidhi No. 1926 and al-Mujtaba of al-Nasa'i No. 4197 from the hadith of Tamim ibn Aws al-Dari, may Allah be pleased with him.**

[4] **Musnad Ahmad (6/24,28) and Sahih Muslim No. 1855 from the hadith of Awf bin Malik, may Allah be pleased with him.**

[5] **Musnad Ahmad (1/384) and the wording is his, and Sahih al-Bukhari (8/87) and Sahih Muslim No. 1843 and Sunan al-Tirmidhi No. 2190 from the hadith of Abdullah ibn Masoud, may Allah be pleased with him.**

decreases and good increases. Allah has blessed this country with the call of Sheikh Imam Muhammad ibn Abd Al-Wahhab (may Allah have mercy on him) and the support of the grandfather of this family, Imam Muhammad ibn Saud (may Allah have mercy on him), for this call. This has resulted in great goodness, the dissemination of knowledge and truth, the spread of guidance, the eradication of polytheism and its means, and the suppression of all forms of corruption, including innovations and misguidance, as is well known to scholars and believers who have explored this call, participated in it, and supported its adherents. This country has thus become a model of monotheism, sincerity toward Allah, and abstinence from innovations, misguidance, and the means of polytheism, until the well-known strife that occurred resulted in aggression against this call and its adherents. Then Allah reunited the nation at the hands of Imam Turki bin Abdullah bin Muhammad bin Saud, the father of Imam Faisal bin Turki, may Allah have mercy on them all. Then at the hands of his son Faisal bin Turki, and then at the hands of his grandson Abdullah bin Faisal bin Turki. A gap occurred after the death of Imam Abdullah bin Faisal, may Allah have mercy on him. Then Allah brought King Abdulaziz, through whom Allah benefited the Muslims. Through him, Allah united the nation, elevated the status of truth, supported His religion, established the enjoining of good and forbidding of evil, and attained great knowledge, abundant blessings, justice, support for truth, and the spread of the call to Allah Almighty, an amount that only Allah Almighty can count. Then his sons continued in this tradition after him, establishing truth, spreading justice, enjoining good, and forbidding evil.

It is the duty of all Muslims in this Kingdom to cooperate with this country in all good things. Likewise, everyone who calls to Allah spreads Islam, and calls to truth must be cooperated with, in the East and the West.

Every country that calls to truth, calls to implement Allah's Shari’ah and supports Allah's religion must be cooperated with, wherever it is. This Saudi state is a blessed state, through which Allah has supported truth and religion, united the nation, eliminated the causes of corruption, and provided security for the country. It has brought about great blessings that only Allah can count. It is not infallible or perfect, but every state has shortcomings. Therefore, it is necessary to cooperate with it to complete deficiencies, eliminate deficiencies, and bridge deficiencies through mutual advice, exhortation to truth, righteous correspondence, and righteous visits. It is not necessary to spread evil and lies or transmit falsehood. Rather, it is incumbent upon those who seek the truth to clarify the truth, call to it, and strive to remove deficiencies through sound and good methods, through mutual advice and exhortation to truth. This is the path of the believers, and this is the path of those who seek goodness for this nation: to clarify truth and righteousness, call to it, and cooperate with the rulers in removing deficiencies and eliminating imbalances. This is what Allah Almighty has commanded in His words:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۚ وَاتَّقُوا اللَّهَ ۖ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾

“And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty.” [Al-Ma'idah: 2]

And He, the Almighty, says:

﴿وَالْعَصْرِ إِنَّ الْإِنسَانَ لَفِي خُسْرٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ﴾

“By time, Indeed, mankind is in loss, Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience.” [Al-Asr 1-3]

Religion is advice, religion is advice. Among the most important duties is cooperation with those in authority in manifesting and calling for the truth, suppressing and eliminating falsehood, spreading virtue, and combating vice through legitimate means.

All citizens must cooperate with those in authority, with organizations, and with all those who call for the truth. They must cooperate in promoting the truth, manifesting and calling for it, and in abandoning and eliminating corruption.

This is the duty of all Muslims, in the ways prescribed by Allah Almighty in His words:

﴿ادْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۖ وَجَادِلْهُم بِالَّتِي هِيَ أَحْسَنُ﴾

“Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best.” [An-Nahl: 125]

In His words:

﴿وَمَنْ أَحْسَنُ قَوْلًا مِّمَّن دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا﴾

“And who is better in speech than one who invites to Allah and does righteousness” [Fussilat: 33]

And in His words:

﴿ ۞ وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ﴾

“And do not argue with the People of the Scripture except in a way that is best, except for those who commit injustice among them” [Al-Ankabut: 46]

And in His words:

﴿فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنتَ لَهُمْ ۖ وَلَوْ كُنتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ ﴾

“So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you.” [Al-Imran: 159]

And in the words of Allah Almighty to Moses and Aaron when He sent them to Pharaoh:

﴿فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ﴾

“And speak to him with gentle speech that perhaps he may be reminded or fear [Allah]." [Ta-Ha: 44]

As for what Muhammad al-Mas'ari, Sa'd al-Faqih, and others like them are doing now, spreading corrupt and misguided messages, this is undoubtedly a great evil. They are advocates of great evil and widespread corruption. It is necessary to be wary of their publications, eliminate them, destroy them, and refrain from cooperating with them in anything that calls for corruption, evil, falsehood, and sedition. This is because Allah has commanded us to cooperate in righteousness and piety, not in cooperating in corruption, evil, spreading lies, and spreading false calls that cause division and disruption of security, etc.

These publications, issued by Al-Faqih, Al-Mas'ari, or others who advocate falsehood, evil, and division, must be eliminated, destroyed, and ignored. They must be advised and guided to the truth and warned against this falsehood. No one is permitted to cooperate with them in this evil. They must be advised, come to their senses, and abandon this falsehood. My advice to Al-Mas'ari, Al-Faqih, Bin Laden, and all those who follow their path is to abandon this wicked path, fear Allah, beware of His wrath and anger, return to your senses, and repent to Him for their past sins. Allah Almighty has promised His repentant servants that He will accept their repentance and treat them kindly, as He says:

﴿۞ قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ ۚ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا ۚ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ مِن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ﴾

“Say, "O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful. And return [in repentance] to your Lord and submit to Him before the punishment comes upon you; then you will not be helped.” [Az-Zumar: 53-54]

And He also says:

﴿وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ﴾

“And turn to Allah in repentance, all of you, O believers, that you might succeed.” [Surat An-Nur: 31]

And there are many verses to this meaning.

The point is: It is the duty of all Muslims to cooperate with their rulers in goodness, guidance, and righteousness until goodness is achieved, security is established, injustice is eliminated, the oppressed are supported, and rights are fulfilled. This is the duty of Muslims: to cooperate with rulers, judges, preachers of Allah, and every reformer in establishing and advocating the truth, supporting the oppressed, deterring the oppressor, establishing Allah's command, enjoining what is right and forbidding what is wrong, calling to goodness, and eliminating falsehood. It is necessary to cooperate and offer sincere advice to those who have deviated from goodness. They should be advised and directed toward goodness and the means of salvation, so that great good and public interests may be achieved, and corruption, evil, and discord may be eliminated through legitimate means. People are best served when they offer sincere advice and cooperate in righteousness and piety. If they cooperate in falsehood, evil, and corruption, calamity will prevail, security will be removed, falsehood will prevail, and truth will be buried. This is what Satan loves and what the devils among mankind and jinn call for. It is necessary to be wary of what the devils of mankind and jinn call for, and to enjoin one another on all means of security and on all means of goodness and guidance. It is also necessary to cooperate with those in authority in all good things and with all those who call for goodness, upholding the commands of Allah, supporting the truth, establishing what is right, cooperating with all those who seek reconciliation in refuting falsehood, warning against falsehood, and warning against the causes of division and discord. This is the duty, as Allah, the Most High, says:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۚ وَاتَّقُوا اللَّهَ ۖ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾

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“By time, Indeed, mankind is in loss, Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience.” [Al-Asr 1-3]

Allah Almighty said:

﴿وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا﴾

“And hold firmly to the rope of Allah all together and do not become divided.” [Al Imran: 103]

This is what brings salvation, true faith, righteous deeds, and a good outcome.

Thus, goodness increases, cooperation in righteousness and piety is achieved, evil is refuted, the land is made safe, security is established, cooperation in goodness is achieved, the foolish corrupter is deterred, and the one who is right and guided is victorious.

We ask Allah, by His beautiful names and sublime attributes, to guide everyone to goodness, to grant them understanding of religion, to improve the conditions of all Muslims, to protect us and them from the evils of the soul, bad deeds, and following whims, and to protect us all from the misleading temptations.

We also ask Him, the Almighty, to guide our leaders to all goodness, to aid them in all goodness, to support the truth through them, to grant them understanding of religion, to guide their supporters to goodness, to protect them from everything that contradicts Allah's Shari'ah, and to make us, you, and them among the rightly guided guides. We also ask Him, the Almighty, to improve the conditions of Muslims everywhere, to grant them understanding of religion, to appoint their best leaders over them, to reform their leaders, and to unite Muslims on truth and guidance. Indeed, He is All-Hearing, All-Near. May Allah's prayers and peace be upon our Prophet Muhammad, his family, and his companions.

Questions were asked to Sheikh Ibn Baz may Allah have mercy on him

Q: More than one question has been asked about Your Eminence's statement: "Obedience to the emir is obligatory. Whoever obeys the emir has obeyed me." But do we obey the emir in everything?

A: This is a hadith narrated by the two sheikhs in their Sahihs on the authority of Abu Hurayrah (may Allah be pleased with him) on the authority of the Prophet (peace and blessings be upon him) who said: **"Whoever obeys the emir [leader] has obeyed me, and whoever disobeys the emir [leader] has disobeyed me."** Allah says in His Noble Book:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنكُمْ ۖ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا﴾

"O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result." [An-Nisa: 59]

"However, this is an absolute statement restricted by the Sunnah. The Sunnah and the Qur'an restrict each other. The absolute statement in the Book of Allah is restricted by the Sunnah, and likewise, the absolute statement in the Sunnah is restricted by the Qur'an and the Sunnah. This is one of the places restricted by the Sunnah. Allah Almighty said: **"And those in authority among you."** And in the authentic Sunnah, it says: **"Obedience is only in what is right."** So, those in authority are to be obeyed only in what is right. Similarly, a father, a husband, and others are to be obeyed only in what is right. Similarly, a tribal sheikh is to be obeyed only in what is right, based on the aforementioned hadith and the statement of the Prophet (peace and blessings be upon him) in another hadith**: "There is no obedience to any created being in disobedience to the Creator."** When the Messenger of Allah (peace and blessings be upon him) said to the Companions (may Allah be pleased with them): **"emirs [leaders] will come to you whom you will recognize and disapprove," they said: "So what do you command us, O Messenger of Allah?" Shall we not fight them with the sword? He said: No, give them their right and ask Allah for what is yours**. In another version: **He said: No, unless you see clear disbelief for which you have proof from Allah**. In another version: **He said: As long as they establish prayer among you**. So, hearing and obeying the rulers is restricted in the authentic hadiths to what is good**.**

Q: What is meant by obedience to those in authority in this verse? Are they scholars or rulers, even if they are unjust to themselves and their people?

A: Allah Almighty says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنكُمْ ۖ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا﴾

"O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result." [An-Nisa: 59]

Those in authority are: scholars and leaders. The leaders and scholars of the Muslims are obeyed in obedience to Allah if they command obedience to Allah, not in disobedience to Him.

Scholars and leaders are obeyed in what is right because this improves conditions, achieves security, enforces orders, vindicates the oppressed, and deters the oppressor. If they are not obeyed, things will become corrupt and the strong will devour the weak. It is obligatory to obey them in obeying Allah in what is right, whether they are leaders or scholars. The scholar explains Allah's ruling and the leader implements Allah's ruling. This is correct regarding those in authority: they are the scholars of Allah. The subjects must listen to their scholars in what is right and listen to their leaders in what is right. However, if they order disobedience - whether the one ordering is a leader or a scholar - then they are not to be obeyed in that. If a leader tells you to drink wine, do not drink it, or if he tells you to eat interest, do not eat it. And so it is with the scholar: if he orders you to disobey Allah, do not obey him. The pious do not order that, but the immoral scholar may order that. The point is: If a scholar or ruler orders you to commit a sin against Allah, do not obey him in committing a sin against Allah. Obedience is only in what is right, as the Prophet (peace and blessings be upon him) said: **"There is no obedience to a created being in disobedience to the Creator."**

However, it is not permissible to rebel against the leaders, even if they disobey. Rather, obedience and hearing are obligatory in what is right, along with sincere advice. Do not withdraw your hand from obedience, as the Prophet (peace and blessings be upon him) said: **"A person must listen and obey in times of ease and difficulty, in what he likes and dislikes, as long as he is not ordered to disobey Allah. If he is ordered to disobey Allah, then there is no listening and no obedience."** The Prophet (peace and blessings be upon him) also said: **"Whoever sees his ruler committing a sin against Allah let him hate what he does in disobedience against Allah. Do not withdraw your hand out of arrogance, for whoever separates from the group dies a death of ignorance."** The Prophet (peace and blessings be upon him) also said: **"Whoever comes to you while your command is unified, intending to divide your group and split your unity, kill him, whoever he may be."**

The point is: It is obligatory to listen and obey those in authority, whether rulers or a scholar, in what is right. This is how matters are organized. Conditions will improve, people will feel safe, the oppressed will be treated fairly, the oppressor will be deterred, and roads will be secure.

Rebellion against the rulers and disobedience are not permitted unless those who rebel have blatant disbelief, proven by Allah, and they are able to benefit Muslims by rebelling, eliminate oppression, and establish a righteous state.

If they are unable to do so, then they are not permitted to rebel, even if they see blatant disbelief, because their rebellion would harm people, corrupt the Ummah, and lead to strife and unjust killing. However, if they have the ability and strength to remove this disbelieving ruler, then they should remove him and replace him with a righteous ruler who will implement Allah's command. They must do so if they find blatant disbelief, proven by Allah, and they have the ability to support the truth, find a suitable alternative, and implement it.

May Allah's prayers and peace be upon our Prophet Muhammad, his family, and his companions.